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Miscellany.

For the Christian Herald.

BIOGRAPHY OF THE REV. BARNABAS BRUEN.

THE lives of men eminent for holiness, present to Christians powerful claims to interest. "Ye are," said an apostle, "a peculiar people." Disjoined from the world by principles and by profession; united to each other by similarity of hopes and identity of destination. Among their brethren below, they seek for society: to the lives of their brethren above, they look for example. The happy effect of Christian biography, all have experienced. Who, that ever read the life of Brainerd, was not excited to self examination? Whose heart has not kindled within him, while perusing the memoirs of Pearce? or who, without deep self-abasement for his own guilty indecision, ever closed the life of John Howard, or of Henry Martyn?

Some men seem formed by Providence to operate extensive and permanent changes upon the moral character of the world. Such were Luther and Calvin, Whitfield and Wesley. Others seem designed to present to the circle of their immediate acquaintance, an example of the sanctifying nature of the religion of Jesus; to exhibit piety pervading the minute ramifications of character, and to prove, in the intercourse of every-day life, that the righteous is more excellent than his neighbour. To the latter class belonged the subject of the present memoir.

Though his life was distinguished by no remarkable incidents, it exhibited, in no ordinary degree, the character of a consistent Christian. During his sickness, it was the ardent prayer of Mr. Bruen, that he might glorify God in his death. His prayer was answered; and if the judgment of a friend be not biassed, few death-beds have witnessed a more tranquil exhibition of the triumphs of faith.

The Rev. Barnabas Bruen, late of Ogdensburg, N. Y. was a native of Bottle Hill, N. J. Before he attained his twelfth year, he was, by death, deprived of both his parents. For some years he resided with an uncle; but being destitute of patrimony, he was subsequently devoted to a mechanical employment. After his apprenticeship expired, he commenced business in company with a gentleman of Morristown.

Owing to circumstances which it would be needless to unfold,

they were unfortunate, and Mr. Bruen relinquished the employment for ever. While in this place he became the subject of a revival, and joined the Presbyterian church, then under the care of the Rev. Dr. Perrine.

He removed to Newburgh, N. Y. and commenced the instruction of a female academy. While thus engaged, he formed the design of preparing, by a collegiate education, for the office of the ministry. He commenced a course of classical study, and in the autumn of 1814, entered the junior class in Union College. Here his studious habits, and exemplary piety, secured the respect of his associates, and the esteem of his instructors.* He was deservedly ranked among the first scholars in his class; and was admitted to the first degree in the arts in July, 1816. The oration on the immortality of brutes, which he delivered on this occasion, was highly applauded for original reasoning, manly eloquence, and finished composition.

Immediately after commencement, Mr. Bruen returned to Newburgh, and re-commenced the business of instruction; devoting his leisure hours to the study of theology, under the direction of his excellent friend, the Rev. John Johnston. He continued in this occupation until August, 1817, when he was appointed a tutor in the seminary of which he was an alumnus. In September he removed to Schenectady, and entered upon the duties of his office. While in this situation, his prompt decision, and amiable manners, procured at once the respect and affection of his pupils, as well as the endearing attachment of those whose happiness it was to be his associates in collegiate instruction.

In the winter of 1818—19, he received an invitation to preach, as a candidate for the Presbyterian congregation in Ogdensburg. He visited them in April, and soon after received an unanimous call to become their pastor. On the 30th of June he was ordained by the Presbytery of Columbia; and in September following removed to the scene of his ministerial labours.

Mr. Bruen entered upon the arduous duties of his new situation with industry and delight.† The salvation of his people was the object for which he lived. To it he consecrated the studies of the closet, no less than the labours of the pulpit. Leaving to others the discussion of the speculative doctrines of systematic theology, his design was to come immediately at the hearts of his hearers, and to enforce upon them the necessity of personal holiness and practical Christianity. What he taught by precept

* Mr. Bruen frequently remarked, "a student in College should have a great deal of religion, or none at all. It is owing to himself, if a pious man is not respected. Let it be once understood that a student will live consistent with his principles, and he will never be molested." It is the inconsistent professor, who is constantly inquiring how far he may conform to the world, and still retain the name of Christianity, that brings disgrace upon religion, and contempt upon himself."

† By the blessing of God upon his labours, he was enabled, in the course of a few months, to organize a church, with very flattering prospects.

he enforced by example. His views of ministerial duty may be gathered from the following remarks made to his wife during his sickness.

After enumerating some of the good designs which he had purposed, he continued: "My mind has often dwelt on our walks of usefulness among my people; my imagination has often pictured us visiting every haunt of poverty, and every cottage of distress, while we passed *by* the doors of the rich and the great, on our mission of love. Many a minister, and many a minister's wife, have destroyed, or greatly diminished their usefulness, by neglecting the poor of the flock; and being more frequently seen at the dinner party, or supper table, than around the beds of the dying, and the habitations of the afflicted."

As they tend to illustrate the ministerial character of Mr. Bruen, we here introduce the following extracts from his letters:

Sabbath evening, Feb. 20th.—"Were you here I would tell you that I am weary, but not depressed—fatigued, but not overcome. I have been twice ministering at the altar in holy things. Oh, that I could tell you my heart had burned within me—that I had prayed with a fervour, and spoken with an earnestness, which had been blessed both to myself and to my dear people—that had inflamed the love, invigorated the zeal, and strengthened the faith of them that believe—and had aroused the attention, prompted the inquiries, and alarmed the consciences of them that believe not:—but who hath believed our report? who hath felt the authority and the weight of the grace of our message? is no new complaint of the ministers of Jesus. And yet we must not despond. He who hath called us will have a people for his name; the holy city will be inhabited; and the song of Moses and the Lamb will be sung: be it our concern to have our voices tuned to join the concert."

Feb. 27th.—"Again the public services of the sanctuary are closed. Another opportunity of doing and receiving good, is gone to be recorded on high. What are the tidings which have been carried up? Christendom has gained or lost much to-day. To how many has the gospel been preached! To how many has the offer of its mercies been made! To some the one has been preached, and the other offered, with a sanctifying and saving effect. To others, perhaps, both the preaching and the offering have been only a savour of death unto death. Yet the Lord reigns, and alike mysterious and marvellous are his ways."

Mr. Bruen continued in the uninterrupted discharge of his ministerial duties, until the commencement of January, 1820. His engagements then obliged him to make a journey into the eastern part of Connecticut. At this time he spent a day or two with the writer of the present article. It could not but be remarked, that a visible alteration had passed upon his character. Though his piety had always been exemplary, yet it was evident that the

discharge of pastoral duties had brought its prominent features into a bolder relief. His mind was solemn, without gloom; his zeal ardent, without enthusiasm. The topics on which he most delighted to converse, were the practical truths of religion; the most successful method of winning souls; and the self-denying requirements of the doctrines of the cross.

He at this time complained of a slight cough, attended with some degree of hoarseness. They did not, however, prevent him from preaching frequently among the churches which he visited. In February he returned to Ogdensburgh. After a few days he went to Louville, to attend the meeting of the St. Lawrence Presbytery. His cough and hoarseness had now materially increased; yet urgent solicitations induced him to preach to a crowded assembly on the evening before his return. From the effects of this exertion he never recovered.* On the succeeding sabbath (Feb. 27.) he preached for the last time. Within a few days a hemorrhage from the lungs rendered it but too evident that a suspension of his public labours was necessary. An alarming cough, attended by a total loss of voice ensuing, confined him to his room for many weeks. The following are extracts from two of his letters dated at this time.

March 18th, he writes—"Thus instead of returning to my people, to renew my labours, I am almost as useless in the midst of them as I could be at —; but the Head of the church knoweth why it is so. All I can say is, the Lord hath committed the ministry of the gospel to "earthen vessels;" and every preacher, if he knows any thing, knows there is no obscurity in the metaphor—afflictions are good. They are good because we need them. While in health how few think of death! And while enjoying this world, how few think of the next!"

April 5th.—"You can imagine what my feelings must be, when sabbath after sabbath is passing away, and the doors of my church shut. Oh, how mysterious are the ways of *Him* who maketh darkness his pavilion! And yet to *Him*, and to *Him* only, can I commit myself, my church, and you."

The last of April Mr. B. commenced a journey to the south, with the hope of restoring his health. He was for some weeks detained in Elizabethtown, N. J. by unfavourable weather. The following extracts from his letters, dated at this place, we insert as remarkably indicative of the general tone of his feelings throughout his protracted affliction.

Elizabethtown, May 16th.—"My mind has long been drawn

* It may not be improper here to remark the injudicious arguments frequently used, to urge the young clergyman of popular talents into the pulpit. If he complains of cold, hoarseness, or pain in the breast, he is advised to try the experiment "of a pulpit sweat." If he still objects, he is told "it is better to wear out than rust out." A minister is thus reduced to the awkward alternative of tacitly acknowledging himself lukewarm in the cause of his Master, or of hazarding his life, to gratify the thoughtless wishes of admiring friends.

away from the contemplation of any definite plans. I only sit and wait the results of a very wise and gracious providence. How much happiness it may be good for me to enjoy, I pretend not to know; and how much suffering it may require, to wean me from this life, and fit me for the life to come, I do not pretend to prescribe. Do not think me gloomy from these reflections; I hope they are the result of a better state of mind."

May 25th.—"After all, I have just to bring my hopes, and my calculations founded upon them, and lay them at the feet of my Heavenly Father, saying, "not my will, but thine be done." Still I would dare to lift up a filial eye to the place of His mercy, and plead with Him that He would not afflict me very sore—that He would take away the stroke from me, and restore me again to that people, that dear flock, among whom He has cast my lot."

May 27th.—"Oh, how difficult it is, not to *say*,—that is easy enough—but to *feel* the declaration of the Psalmist: 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.' Yet it seems to me, could I be as *safe* without this attainment as with it, I should prefer to make it."

In June, Mr. Bruen left Elizabethtown for Franklin, Conn. Here he was married, July 6th, to Miss Eliza Nott, youngest daughter of the Rev. Samuel Nott. By the advice of his physicians, he spent the remainder of the summer in travelling. His disorder gradually increased, and by the beginning of September, there could be no doubt that it must terminate fatally. He, however visited Ogdensburgh, and on Sept. 17th ascended his pulpit for the last time, and took a solemn and affectionate farewell of his people.

After the accomplishment of this object, he felt that his labours on earth were finished. From this time his strength more rapidly failed. He was, however, able, though by short journeys, to reach the house of his father-in-law about the middle of October.

During the remainder of his sickness, his mind was filled with that *peace which passeth all understanding*. While he every day saw more evident tokens that the earthly house of his tabernacle was hastening to dissolution, his confidence grew stronger, that he had "a building of God, a house not made with hands, eternal in the heavens."

We have been favoured with some notes of Mr. Bruen's conversations, taken during this period, from which we select the following.

A few sabbaths previous to his death, he noticed the family going to church. He turned away from the window, betraying symptoms of strong emotion. Seeing they were observed, he replied, "Oh, how can I help it, when I see them going to the place where the saints go to worship, and think that I shall never go again. But it is right—the Lord doeth all things well."

Conversing with some members of the family, he dwelt much

on secret, family, and public prayer, and the appropriate character of each. "It has often," said he, "been painful to my feelings, to hear the father of a family praying for every body, and for every thing, but those that were gathered around him. Secret prayer should be suited to our own individual wants. When a man prays in his closet, if he prays as he should, and as the Scriptures teach him, he comes directly to the point, without any circumlocution, and asks for what he wants."

On religious experience he frequently remarked: "A man's *experience* is what his *practice* is; it is his *life* that is to tell you the character and sum of his religion."

On the morning of Nov. 16th, the day but one preceding his death, he was suddenly attacked with a violent hemorrhage from the lungs, which baffled all resistance. He did not expect to survive the scene; yet reposing with filial confidence on an Almighty arm, he was able to feel, and to say, *all will be well*.

Notwithstanding his great weakness, and almost total loss of voice, on the evening of the following day he sat up and conversed for some minutes with great energy and feeling. Speaking of his eternal prospects he said, "I have none of those triumphant joys which some Christians experience; but I have a constant peace of mind, which seems to grow out of a settled confidence in God. If there is any reliance to be placed upon the evidence to which John alludes, I think I cannot be deceived. He says, 'we know that we have passed from death unto life, because we love the brethren.' I have often made this comparison—there are not only but two descriptions of men in the word of God; but there are only two societies of people in the other world: and my heart is so opposed to the feelings and conduct of the wicked, and to every thing which appertains to their character. I am sure my *home* never can be with them. The character of God, the providence of God, and the dispensations of his mercy revealed in the gospel, so accord with all my feelings, that I am sure I would not have them altered. Aside, altogether, from the prospect of enjoying God in heaven, I feel as though I would praise Him continually while I have breath to speak."

He slept little during the night, and his bodily sufferings were very great. Still death was no subject of alarm: his mind continued in perfect peace. At intervals he conversed to this effect: "God is not only *willing* to save sinners; he has done *more*. Think what John says: 'He so loved the world that He gave His only begotten son,' &c. * He gave him to suffer, and die, and endure the penalty of the law, that sinners may live. If we are not saved, if we do not meet in heaven, it will not be because any thing was wanting on the part of God: he has done all that was needful."

Speaking to two of his friends who stood near, he said, "Pray for an unshaken confidence in God, that you may meet the changes

and trials of life without dismay. But in order for this, you must lead lives of practical godliness; you must have as much religion on Monday as Sunday, only under a different modification. That is not religion which only discloses itself on the sabbath."

Early the next morning, (Nov. 18) he said, "I think it doubtful whether I survive the day; but the Lord's time is the best. Oh, bless the Lord. I will praise the Lord with my whole heart while I live, though my feet never stand on the threshold of his upper sanctuary." He then broke out into a fervent prayer that God would prepare him, and the family, for all the events of the day, whether they were to be life or death; and offered an individual petition for himself, that he might be prepared for the events of a holy and righteous Providence.

His strength failed, and it became evident that he could survive but a short time. About two hours before his death, he wrote the following lines in a book belonging to one of his intimate friends.

"Farewell, dear Mr. —, my hour has come. That awful hour is near, when, divested of all earthly support, we see the preciousness of that simple religion, which, if entirely relied upon, will convey us through the darkest passage, sustain us under the most distressing scenes, and finally bring us to the presence of *Him* at whose right hand there are pleasures for evermore.

"B. BRUEN."

"Nov. 18, 1820."

Then turning to his father-in-law he remarked, "It is a solemn thing to be doing, what you are sensible can never be done, if it is neglected for a single hour."

He addressed two of the family, who were orphan children, in language the most feeling and appropriate to their peculiar situation. Having been himself an orphan, he laboured with much earnestness to benefit them by his experience, and then added, "You see what it is to look upon a dying man: such an one I certainly am. My days are numbered, and will soon be finished. To-morrow you may be looking upon me a corpse. I hope you may live long; but get ready to die while you are in health."

His watch hung directly before him. He often, with a peaceful smile, turned his eyes toward it; and when his sight became dim, would point to it, and ask the precise time, as though he were counting the moments till he should be released.

Turning to his sister, who was standing by him, he said, "You know there is such a place as Abraham's bosom." "Yes," she replied, "and I think you will soon be there." "Do you," said he, "think such a sinner as *I* shall get there?"

After the family had considered him dying, he revived, and said, "Now I think I know something what it is to die. I have

been down to the entrance of the dark valley, and had a terrible grapple with death. *Nature* has had a struggle, but *grace* has triumphed."

A few moments before his death his mother said to him, "I hope as your outward man decays, your inward man gains strength." He replied, "Yes, mother, I hope so. I am going to my father's house."

After a short interval he whispered, "The world grows dark—every thing is dark around me—but it is day within;" and having thus said, he fell asleep. Such was the Rev. Barnabas Bruen. In life exemplifying the effect, and in death pre-eminently enjoying the consolations of the religion of Jesus. While in health he maintained "the correspondence fixed with heaven;" in sickness he experienced its result—"the mind stayed upon God."

The prominent feature in Mr. Bruen's character, was a manly and well balanced decision. In deliberating on a course of conduct, the only question that occurred to him was, which is the path of duty? This question resolved, that path was followed—no matter to what sacrifices it led him. The following anecdote will strongly illustrate the truth of our remark.

It was mentioned in the commencement of this article, that Mr. Bruen was unsuccessful in business. In closing the concern it was found that a considerable debt had been without his knowledge contracted; and for which he was neither in law nor equity, obliged to become responsible. He, however, reflected that the character of a Christian must be above suspicion, and his determination was fixed. Removing to Newburgh, he opened an academy, reduced his expenses within the limits of the most rigid frugality, hoarded every cent of his savings, and at the expiration of more than two years, discharged to the full, the last item of the demand.

The effects of this powerful principle are visible in the piety of Mr. Bruen. He believed the gospel to be from God, and he made its precepts the rule of his life, its promises the foundation of his hopes. Directed by the one, his life was consistent; supported by the other, his death was triumphant. In the midst of complicated difficulty he acted without embarrassment, for he acted from principle. Under accumulated affliction he was not depressed, for his confidence was in God. And thus, when the gayest visions of happiness were dissipated, and the brightest hopes of usefulness blasted; in the spirit of holy submission was he enabled to say, "Father, not my will, but thine be done." His life, but especially his death, is a lesson to all. By it he being dead yet speaketh; and an emphatic voice from his tomb declares, that he who would enjoy the consolations of religion in death, must make its principles the rule of his life.

DESCRIPTION OF THE PERSON OF CHRIST, BY PUBLIUS LENTULUS.
To the Editor of the Christian Herald.

Sir—The enclosed description of the person of our *Lord and Saviour* is of great antiquity. Should you be pleased with it, I should be glad to see it in your work.

Very respectfully yours, &c.

G. P.

“The following letter was taken from a MS. in the possession of the present family of *Relly*, which was copied from the original letter of *Publius Lentulus* of Rome.

‘There appeared in these our days, a man of great virtue named Jesus Christ, who is yet living among us, and of the Gentiles accepted as a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead, cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder may both love and fear. His hair of the colour of a chesnut fully ripe, plain to his ears, whence downward it is more orient, curling and waving about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites. His forehead, plain and very delicate. His face without spot or wrinkle, beautified with a lovely red. His mouth and nose so formed that nothing can be reprehended. His beard thickish, in colour like his hair, not very long, but forked. His look innocent and mature. His eyes gray, clear, and quick. In reproving he is terrible. In admonishing he is courteous and fair spoken, pleasant in his conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent—his hands and arms most delectable to behold. In speaking very temperate, modest, and wise; a man for his singular beauty surpassing the children of men.’”

For the Christian Herald.

ANECDOTE.

Translated from the German.

An English soldier being mortally wounded in the battle of Waterloo, was carried by one of his companions some distance from the ranks, and placed under a tree, to die there quietly. When he perceived that the man who had placed him there was about to return into the battle, he begged him most earnestly not to leave him, before he had read something from his precious divine Bible, as he expressed it, which he might find in his knapsack. His companion fetched the Bible, and asked him what passage he wished to hear. “Read me,” replied he, “the conclusion of the 14th chapter of John: I must hear once more from the lips of my Divine Redeemer, what he says there.” The other read, “Peace I leave with you; my peace I give unto you”

—when the dying soldier exclaimed—“Yes, that is what I mean; I wished to hear these words once more. Now I die in peace, in peace that passeth all understanding.” At this moment an officer came, and asked the cause of his lying there. “I am dying,” said he, “but I die in peace with God, through faith in the gospel of his Son Jesus Christ.” The officer hurried into the battle, and before it was ended was mortally wounded. Expecting every moment to be his last, he told those who surrounded him, that he was oppressed with the greatest anguish. “I die,” said he, “but in what a different manner from one of my men, whom I saw expire under a tree. He died in peace, because he enjoyed, as he said, the peace of God; and this peace he had acquired by reading his Bible. Alas! I have had the Bible likewise, but I did not regard it. I neglected it, and now I am deprived of that peace which it breathes into the soul, and must die—a prey to despair!”

Intelligence,

ENGLAND.

Letters from the Rev. George Charles Smith, to the Editor of the Christian Herald.

Penzance, Cornwall, (Eng.) Feb. 7th, 1821.

Sir—Having lately received a collection of your periodical work from a friend, I read with the deepest interest the various accounts you presented to the public of the U. States relative to the progress of religion, the establishment of evangelical societies, and the urgent appeals for pecuniary aid. Delighted and thankful, I laid the numbers of your work down, and breathed out an humble prayer, that the God and father of our Lord Jesus Christ would condescend to bless and prosper those laudable efforts to advance his glory. My estimation of New-York was raised exceedingly high.

Our mail arrived from London—my newspaper was brought in—I opened it, and read a paragraph, that “Mr. Kean had just forwarded from New-York £900” [*four thousand dollars*] “as the first fruits of his splendid career.” Nothing could exceed the deep melancholy this intelligence produced on my mind. Alas, how many poor families and charities this sum would have helped, and the benefits of it recorded in the day of judgment. How many Bible, school, missionary and seamen societies, would this sum have stimulated to promote the salvation of immortal souls, and the glory of God? Well, the day will soon come, when the followers of Jesus Christ, and those of Mr. Kean, will meet together from the city of New-York, and give an account of their stewardship. The period is approaching, when all the money laid out in works of charity and mercy will be estimated,

and the aggregate presented to an admiring world and an approving Judge. The sum also expended in theatrical amusements, unnecessary articles of dress, luxury and dissipation, will also be produced, and a decision, from which there will be no appeal concerning the different inhabitants of New-York, will be made by the Judge of quick and dead.

Such, sir, were my thoughts, on reading this paragraph. I am no stranger to theatres, and from my own knowledge of what they are, I tremble to think that New-York so fatally imitates this guilty country, in expending her wealth on "a seed of evil doers." Surely, "except the Lord had left us a seed of righteous persons, we had been as Sodom and like unto Gomorrah."

Excuse, sir, this intrusion, and allow me to wish you all possible success in your philanthropic labours.

Jordan House, Penzance.

My Dear Sir—Few circumstances have communicated more real joy to my heart, or excited greater gratitude to the God and Father of our Lord Jesus Christ, than the intelligence I have received from America relative to the progress of religion among seamen.

Having ploughed the dreary ocean myself, as cabin boy, as foremast man, and as an officer, I know the heart and life of a sailor; and while "bowels of compassion" are granted unto me, I cannot cease to yearn with the deepest interest, and the utmost affection, over these my brethren.

Alas sir! as a thoughtless, guilty sailor, I have plunged desperately into "the depths of Satan," where I must have perished eternally, but for that Almighty mercy which commanded, "Deliver him from going down to the pit; I have found a ransom." Yes, sir, when divine goodness opened my eyes to see, and my heart to feel my danger, like Peter, I "was afraid and beginning to sink; I cried, Lord save me, and immediately Jesus stretched forth his hand, and caught" me: "And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord—is not this a brand plucked out of the fire?"

Rescued thus by boundless and unfathomable love, "From endless deeps and black despair," I look to the precipice, contemplate the surging billows, and behold the millions who are perishing, with indescribable sympathy and tenderness. Among those multitudes, I see thousands of that arduous profession to which once belonged. The peculiarity of their habits, the magnitude of their dangers, and the extent of their range and influence, awaken my utmost commiseration, and I reason thus,—Have I been delivered from eternal shipwreck, and can I calmly witness guilty mariners driving on to "the Mount" of endless ruin, amid "blackness, and darkness, and tempest," while others are already on shore, dashing upon

the rocks, and expecting every moment to perish? No, sir. I once heard the Rev. Andrew Fuller, of Kettering, say, "The gospel is a rope thrown out of the vessel of mercy to a drowning man:" I believe this, and under such impression have long since decided not to view sailors with the callous inhumanity of the plundering wrecker, or the frigid indifference of the merchant or tradesman, who considers them merely as beasts of burden, made to fetch and carry; but, anxious for their eternal salvation, I would cast overboard these "cords of love," and shout to sinking mariners, "Lay hold on the hope set before you." Nor would I cease until I beheld them conducted, like Peter, by the hand of the Lord Jesus Christ, into that vessel of perfect safety, which will convey them to the land of rest and glory. As the difference of nations, country, and language, makes no difference in our benevolent and Christian efforts to evangelize the world, much less could it operate to preclude the most generous attention to seamen. But to America we look as to the highly favoured spot that God has chosen, in common with this island, to reveal his name, display his glory, and qualify his instruments for the proclamation of liberty to the captives, and the opening of the prison doors to them that are bound.

The intelligence therefore of your ardent labours, and persevering efforts to meliorate the condition of American seamen, fills our hearts, in this country, with joy unspeakable and full of glory. We hail you as brethren in this high and holy cause. We dart across the vast Atlantic; we imagine your faith and ardour in the religious instruction of sailors, and our prayers shall implore a Throne of Grace, that you may become the honoured fathers of thousands who shall be begotten again unto a lively hope, through the resurrection of Christ Jesus. The time is now arrived, when we must either stand still, go back, or go forward. To stand still would be impolitic and imprudent—to recede would be disgraceful and dangerous. It remains, therefore, that we go forward, satisfied that He who has begun the work will assuredly carry it on. If there ever were a period when neutrality in religious exertion, or indifference to the spiritual interests of others, was admissible, that period has passed for ever. The march of events is so rapid, majestic, and important, that every man must shortly decide for the kingdom of God's dear Son. The beloved cause of our valued Seamen ought to lie very near our hearts: I feel it thus with me; and having had much forgiven, I ought to love much, and labour much, to bring sinners to Christ Jesus, and raise them from the degradation of human apostasy to the Throne of God, and the Lamb for ever. I am a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise, so as much as in me is, I am ready to promote the gospel with all, knowing that it is the power of God unto salvation.

I return you many thanks for the Christian Herald you have been kind enough to send me; they will be exceedingly useful to promote many objects I have in view; and I have to request you will please to send me, by Mr. Ford, any other numbers, and any other publications you can obtain, adapted to convey information concerning exertions in America to extend the kingdom of our Lord Jesus. I received duly your letter by the post, and the parcel by Mr. Davy, and pray you may long enjoy the blessing of Him who hath said, "Be faithful unto death, and I will give thee the crown of life."

GREENLAND.

MISSIONS OF THE UNITED BRETHREN.

There are three missionary stations on the west coast of Greenland, established by the Moravian Church. 1. New-Herrnhuth, in 1733; 2. Lichtenfels, in 1758; 3. Lichtenau, in 1774. Lichtenfels is in N. latitude 63° 16', a barren and inhospitable region. The following letter from one of the missionaries who has long been a most faithful labourer in this severe climate, will be read with deep interest. Those who have contributed to the relief of the poor widows and orphans, will here find an ample reward for their charities. Although these simple people are insulated from the rest of the Christian world, and have their lot cast near the frozen regions of the poles, still, their God and Saviour is the same as ours. Their winters are longer, and summers shorter than when the mission was first established; their supply of fuel much more scanty, and their sufferings are thereby increased. They are still worthy objects of Christian charity. In this case, it is true, the cry of the widow and the orphan "is from afar," but since it has reached our ears, let it reach our hearts, and open our hands to bestow such things as they need.

Extract of a letter from brother J. G. Gorcke, dated Lichtenfels, in Greenland, 24th June, 1820, to the Rev. B. Mortimer of New-York.

Translated from the German.

Unexpected as it was to me to receive a letter from you from N. America, it was particularly pleasing; as I learnt thereby, that the friends of our missions there, most affectionately take to heart the circumstances of the poor Greenlanders;* having felt themselves inclined to send us, through you, a very liberal present, towards the support of the Greenland mission generally, and given other sums more especially for the relief of poor widows and orphans. Be pleased to accept, in the name of our dear Greenland congregations, for yourself, and all who have contributed to these gifts, our most cordial thanks for them. I cannot, however, as yet, give you a proper account of the impression which these tokens of love will make upon the Greenland brethren and sisters, when they hear of them; as at this season of the year, as you know from the history of the mission, a large proportion of them are dispersed at their fishing places. You will therefore have to wait till next year, for a full report on the subject.

* See a description of their poverty, in number 81 of the "Periodical accounts relating to the missions of the Church of the United Brethren established among the heathen," page 456 et seq.

Our dear Greenland brethren and sisters are filled with astonishment at the proofs of love and kindness which they have experienced for some years past, from friends in England and Scotland, whom they have never seen, and probably never will see in this world. They request us every year, to salute these dear brethren, and sisters, and friends, most cordially in their name; and to tell them, that they pray to our dear Lord to bless them and their families, both spiritually and temporally; and that particularly on account of the liberality which they have shown, in order to relieve them in their distress. We shall doubtless have to communicate the like expressions of thankfulness to you, when, towards the fall of the year, and they have all returned home again, we shall have informed them of the presents which you have sent them.

From what is mentioned above, concerning the state of dispersion of the Greenlanders during the summer, it will be very comprehensible to you, that I cannot this year make you the pleasure to send you a letter of thanks from a Greenland brother, which you write would be so acceptable to you. So God will, it shall be forwarded next season.

Since we received the above mentioned donations for our Greenlanders, we have been so fully enabled to assist the needy among them, having a particular respect for the cases of all widows and orphans, that none have any longer suffered from want. And as the Greenlanders generally, are without exception poor, we have *once* distributed of these presents to all who belong to our congregations; that *all* might once participate together of the great joy of receiving a share of them. And O, what bright countenances did we then behold! And how many thousand thanks resounded to their dear benefactors, for their great kindness! After making this distribution, we had still, we thought, a sufficiency in reserve for the widows and orphans. To this we have since had the pleasure to add the donations which you and others have sent us, (among the rest one from your brother at St. Petersburg) so that we have now the heart-rejoicing prospect, that we shall be able, for a considerable time to come, to relieve all our people who may be in need. Our plan, however, thereby is, to be good stewards of that which is committed to us.

Our three congregations at New-Herrnhuth, Lichtenfels, and Lichtenau, consist at present of about 1200 souls. The last named congregation is the largest, and Lichtenfels the smallest, as to number. At Lichtenau there is every year an increase from among the heathen, which is not the case at the other settlements; as in the whole adjacent country around them there are no more heathen, but all the inhabitants belong to the Danish mission, and are baptized. We had, however, the joy here last winter, after an interval of 17 years, to baptize again an adult person from among the heathen, who had remained with us the

preceding summer, separating herself for that purpose from a company of travelling heathen. She is a young widow, who appears to have given her whole heart to our Saviour; and through her walk, which is conformable to the gospel, she has hitherto been a joy to us.

These three congregations, gathered from among the heathen, enjoy external rest and peace, and are edified. The word of God dwells richly among us; and the main tenor of all our preaching remains unalterably—

“That whoe’er believeth in Christ’s redemption,
May find free grace, and a complete exemption
From serving sin.”

This doctrine of Jesus Christ, and him crucified, approves itself here continually to be the power of God, to the hearts of all who hear, receive, and are obedient to it. O what simple and solid declarations do we hear from the mouths of our dear Greenland brethren and sisters, when they make known to us their own heart’s experience, as to what the blood of Jesus has done, and still daily does for them, as sinners saved by grace! And how thankful are they to their merciful Saviour, that he has, through the gospel, delivered them from heathenism, and called them into the glorious liberty of the children of God, and to fellowship with himself. The little children also, as soon as they begin to speak, hear and converse of nothing with so much eagerness and delight, as of their dear Saviour, whom they desire to love above all things. I think sometimes, what would the so-called enlightened, great philosophers of the present day, who are enemies of Christ and his cross, say, if they were to hear a converted, poor simple Greenlander speak, and give a reason of the hope that is in him; how with meekness and fear, but at the same time with the most perfect assurance, and a warm heart, he would bear witness of the grace he had experienced, in that, through the blood and death of Jesus, he had received the forgiveness of his sins, and the blessed hope of everlasting life? Surely *such* a testimony ought to cause them to doubt, at least, concerning the correctness of their own principles. Other preaching than that which they have already heard, and if it was ever so pleasing to the ear, but in which Jesus, and his atonement for the sins of the world were omitted, our Greenland converts would not receive; for they have felt the power of the doctrine of the blood and death of our Redeemer upon their own sinful hearts, and are fully convinced that besides Jesus there is no Saviour. And as we frequently communicate to them accounts concerning the progress of the work of God in other countries, both among Christians and heathen; they are led thereby to take a joyful share in the spreading abroad of the word of God, in the present times, through Bible societies, and the more extensive preaching of it by means of mission institutions, especially among many heathen nations;

and they pray diligently with us, that this great work may proceed uninterruptedly, and with ever increasing blessing. We solemnly devote one whole day in each month for these special purposes. We then communicate to them pretty fully, the latest accounts which we have received concerning heathen missions, and the progress of the work of God generally, which have been translated by us into their language; or we relate to them the substance only of the more voluminous printed reports. This always pleases, encourages, and stirs them up anew, and is accompanied with much blessing. Your name, my dear brother, will probably be recollected immediately by the Greenland brethren and sisters, when they hear it again mentioned, by occasion of your having forwarded presents for them; as in the accounts concerning our Indian missions, which have heretofore been communicated to them, it has frequently occurred. You may be assured now, that you will henceforth be particularly well remembered by them in love.

To conclude, accept from me, and all my dear fellow-labourers in the work of the Lord in this country, the warmest brotherly salutation; and be pleased to present the same to all our dear brethren, and sisters, and friends, in New-York and elsewhere, who take through you so faithful a share in the weal and wo of the Greenland mission. We return you all again our most cordial thanks, for the proofs which you have afforded of your brotherly love and sympathy towards our dear Greenland congregations in the time of their affliction and distress; and we request you to continue in love, to remember them, and us also your unworthy fellow-labourers in the vineyard of our Lord, in your daily prayers before the Throne of Grace.

I remain your very affectionate brother,

J. G. GORCKE.*

POLYNESIA.

MISSION TO THE SANDWICH ISLANDS.

American Board of Commissioners for Foreign Missions.

The recent intelligence from this mission, alluded to in our last number, is of the most interesting and encouraging character. It will have been observed that we endeavour to make our readers acquainted with the geography of those missionary stations brought before their notice in our pages, and this we do, that they may derive a greater benefit from the perusal of the letters and journals of missionaries. The last number of the "Missionary Herald" furnishes the following description of the relative situation, sizes, and distances, of the Sandwich Islands.

* The mission in Greenland is at all times very expensive to the United Brethren; the causes of which will be obvious to any one who is acquainted with the geography of the country, and the circumstances of the few colonists there.

The Sandwich Islands are situated between $18^{\circ} 50'$ and $22^{\circ} 20'$ north latitude, and $150^{\circ} 54'$ and $100^{\circ} 15'$ west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south-eastern island, and Oneehow the north-western.

We give the length and greatest breadth of each, and its estimated superficial contents, in English square miles.

	Length.	Breadth.	Square miles.
Owhyhee,	97	78	4,000
Mowee,	48	29	600
Tahoorowa,	11	8	60
Ranai,	17	9	110
Morotoi,	40	7	170
Woahoo,	46	23	520
Atooi,	33	23	520
Oneehow,	20	7	80
Tahoorah,	1	1-2	

The following distances, in English miles, with the bearings of the islands from each other, will help to give a more perfect view of their relative situation. It is to be understood, that the distances are estimated from the nearest parts of one island to the nearest parts of the other.—Mowee is N. W. of Owhyhee, 30 miles; Morotoi, W. N. W. of Mowee, 10; from Owhyhee, 75; Tahoorowa, S. W. of the southern part of Mowee, 7; from Owhyhee, 38; Ranai, W. of Mowee, 9; and the same distance S. of Morotoi: Woahoo, W. N. W. of Morotoi, 27; from Owhyhee, 130; Atooi, W. N. W. of Woahoo, 75; from Owhyhee, 250; Oneehow, W. S. W. of Atooi, 17; from Owhyhee, 290; Tahoorah, little more than a rock, S. W. of Oneehow, 23. The distance from the eastern point of Owhyhee to the north-western side of Oneehow, is about 390 miles.

Joint letter of the Missionaries to the Corresponding Secretary of the A. B. C. Foreign Missions.

Hanaroora, Woahoo, July 23, 1820.

Rev. and very dear Sir—Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift up the voice of grateful praise to our covenant Father, and call on our friends and patrons to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and on the 30th of March, arrived off the shores of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim: "*In the wilderness prepare ye the way of Jehovah: make straight in the desert a highway of our God!*" How were our hearts agitated with new, and various, and unexpected emotions, to hear the interesting intelligence,—TAMAHAMAHA IS DEAD; THE TABOOS ARE BROKEN; THE IDOLS ARE BURNT; THE MOREEAHS ARE DE-

STROYED; AND THE PRIESTHOOD ABOLISHED. This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty, to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He whose name alone is Jehovah, looked upon the blood stained superstitions erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from his presence, and tumbles into ruin; and he commands us, as the feeble followers of the Captain of Salvation, to go up, "every man straight before him, and in the name of our God, to set our banner."

Missionary Stations.

We have been allowed to plant the standard of the cross at Kirooah, and at Hanaroora, where the chiefs, the natives, and foreigners, may from week to week hear the sound of the gospel. Most gladly would we erect the standard on every island in this cluster, but we have no preacher to send. The people are without any form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atooi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney and Ruggles, accompanied George to his father, who received his long absent son with tenderest affection, and made him second in command of his islands. He said, that the arrival of Hoome-hoome, as his son is called, "made his heart so joyful that he could not talk much that day." He expressed much gratitude to the friends of Hoome-hoome, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people in the arts and sciences, and in the principles of the Christian religion. The king said, with respect to George, "I love Hoome-hoome very much more than my other children;" (of whom he has a daughter older, and a son younger.) "I thought he was dead; I cry many times because I think he was dead; some captains tell me he live in America;—I say no;—he dead;—he no more come back. But now he live; he come again; my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his entreaties, that some of us should settle there; promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. To-morrow it is expected that they, with their wives, will proceed again thither in the ship *Levant*, capt. Cary, on her way to America *via* Canton. We hope the Board will have it in their power im-

mediately to station there an able preacher of the gospel, a skilful and discreet physician, an industrious farmer, and an accomplished Lancasterian schoolmaster.

At Kirooah, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king leads the way as their humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy reading lessons in Webster's spelling book.

At this place we have a pleasant school, advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about 30, among whom are the governor, or head chief of Karakakooa, and 11 children of white men. One of the latter, George Holmes, exhibits a fine genius for painting. We send you a specimen of drawing and lettering, executed by him under our instruction, which we think could not, without better models, be exceeded by any schoolboy in America. We need here the aid of a preacher of the gospel, and a schoolmaster who is skilled in the Lancasterian method of instruction,—and a tried physician, who would cheerfully and patiently endure the necessary toils and privations, to which he must be subject in removing the diseases of the body and soul among the heathen, and among his fellow labourers. God has hitherto preserved our health; but the heathen around us are wasting away by disease, induced not by the climate, but by their imprudence and vices.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the gospel planted there. The scruples of the king, with regard to the danger of additional missionaries in this field, we hope will have subsided before additional labourers can arrive. He expressed a regret, that no one of us could repair and build vessels for him. We think that a pious, skilful, and devoted shipcarpenter, inured to self-denial, and able to recommend and enforce the religion of Christ, might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

Call for more Missionaries.

We know not what divine wisdom intends to do here; but we think a great effort ought to be made, in every island, to establish Christianity, and to take possession for Christ and the church, before that idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again be revived. The case is so new, and so unparalleled in the history of the world, that we know not what to say. *When hath a nation changed its gods?* The enemy may have retired but for a season, to appear again in his wrath, to kindle the flames of persecution, and re-establish the

worship of demons in all its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes. Were it not for the fact, that the present is an age of wonders, and the hope that the Christian church will not relax the ardour of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little, feeble band of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope; and we will not fear. We dare not put our trust in princes. The King of Zion alone is worthy of our confidence. It is he who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing: and whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark, cannot fail of ultimate and universal triumph. "Zion shall arise and shine—the Redeemer shall reign—the isles shall wait for his law. The glory of the Lord shall cover the earth, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Cheered with these divine consolations, in the midst of trials and privations—contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to heaven for help, and subscribe ourselves, dear sir, your servants for Jesus' sake, and fellow labourers in the vineyard of our Lord.

H. BINGHAM,	SAMUEL RUGGLES,
DANIEL CHAMBERLAIN,	ELISHA LOOMIS.
SAMUEL WHITNEY,	

—
Extract of a letter by Mr. Ruggles, dated at Wymai village, Atooi, on the 2d of August.

"George treats us with the affection of a brother, and his parents with every mark of parental kindness. The king is now building us a convenient house 40 feet by 22, thatched with grass and lined with bulrushes; and this morning he has commenced building a *very large house* intended for a meeting and school house. This is to stand near the king's and enclosed with a wall 10 feet in height, to prevent the danger of fire: thus we see the literal fulfilment of the prophecy, that kings shall become nursing fathers and queens nursing mothers. We shall soon see a temple erected on this pagan isle; (and on the very ground too where a short time since stood a celebrated Moreeah :) a holy temple de-

dedicated to the worship of the living God. But we have no minister to enter it, and proclaim the unsearchable riches of Christ, and break the bread of life to the perishing multitude around. We look to the American churches for help. We really need help. May we not hope, in the course of a year or two at least, to welcome a little bark in this port, freighted with Christian soldiers, who have bid farewell to soft indulgence, and come over to the help of the Lord, prepared to bear with firmness and unwearied patience, all the trials and difficulties of a missionary life."

(Accounts to be continued.)

UNITED STATES.

NEW-YORK RELIGIOUS TRACT SOCIETY.

Summary of the 9th Annual Report.

CORNELIUS HEYER, Esq. 29 Beaver-street, Treasurer.

The ninth report of this society is introduced with the very just remark that, "in diffusing the knowledge of God, or in advancing the interests of his kingdom, the proceedings of religious tract societies form no inconsiderable part; and the Managers trust, that, although their walk of usefulness may be confined to a more humble sphere than that of some other institutions, the objects of the society are too well appreciated, not to render the detail of their transactions interesting to their constituents.

"At the commencement of the present year, there were on hand, as was stated in the last Report, 226,933 tracts, of which 153,382 were English, 58,282 French, and 15,270 Spanish.

"There have since been printed, under the direction of the Board, 219,500 tracts, of which 194,500 are English, and 25,000 Spanish tracts."

Of the tracts printed this year, the assortment of the society has been increased, by ten new selections in English and five in Spanish.

"The love of novelty pervades every rank of society, and it is desirable to turn this passion to some good account in the circulation of religious tracts. For this end, the Selecting Committee have made exertions to procure original tracts written in this country. It has been difficult, however, to draw the attention of our able and pious writers to the subject. An opinion seems to exist, that the object is not of sufficient importance to deserve the effort. Yet who, that is acquainted with some of the best productions of this kind, but must be convinced, that the pen of talent can scarcely be more usefully employed? There has not been a Report of the London Religious Tract Society published for several years, which has not, in its Appendix, some account of a sinner awakened, or a profane person reformed, by reading the *Dairyman's Daughter*, or the *Swearer's Prayer*.

"The name of the Rev. Leigh Richmond, the author of the

first, and of several other tracts of the same excellent character, will be handed down to posterity, as that of a benefactor of mankind; and, what is of still greater moment, multitudes in a future state of existence, will have reason to bless him as the instrument, through these writings, of their conversion and eternal happiness. Certainly there must be some men in our country, as eminent for piety and learning, who will be inclined to emulate his example; and may we not trust, that ere long, this society will be benefited by their labours?

“Amongst the publications of this year, are also 12,000 tracts of 12 different kinds, 1000 copies each, which have been printed and covered, in a manner calculated to answer the purpose of reward books for Sunday schools.

“It is a pleasing circumstance, that the demand for these institutions is yearly increasing; and it is highly desirable that a suitable supply should be provided for them. A very trifling expense in the cover of the books, adds much to their value in the estimation of the juvenile possessor.

“The whole number of tracts sold and granted *this year*, is 133,162 English, 5,925 French, and 2,335 Spanish.”

In giving an account of the distribution, the “Managers regret that so little interest is taken by Christians in general in the circulation of religious tracts. Even members of the society seem not sufficiently aware, that their assistance is needed in disseminating the publications which their bounty has contributed to prepare.

“When it is remembered, that repeated instances occur of the beneficial effect produced by the perusal of a single tract amongst the thoughtless, (especially of the younger and poorer classes,) it is surprising that benevolent and serious persons do not make it more a business to distribute these useful works in their walks, their visits, or their journeys. How many poor are partially relieved by the gift of a sixpence, or a shilling, in money, who would be more benefited by a donation in tracts, which they might dispose of for an equal sum; affording them, at the same time, the means of employment and instruction, and enabling them to contribute to the edification of others.

“Amongst females particularly, there are many opportunities for presenting a tract to a poor family—to a mother, a servant, or a child. May we not hope that greater efforts will be made in this respect? While we acknowledge, with gratitude, the co-operation of those pious females, who have formed tract societies in different parts of the state and its vicinity, may we not anticipate the emulation of the ladies of our metropolis, and trust that we shall not long be destitute of the aid of a female religious tract society in the city of New-York?

“There are now on hand 214,720 English, 54,676 French, and 38,564 Spanish Tracts.

“The whole number of tracts printed by this society, since its formation, is 1,094,583.

“It will appear, by the Treasurer’s account, that the balance on hand last year was \$444 70; that the donations and subscriptions received this year, together with the collection at the last anniversary, amount to \$429 51; and that there have been received from the depository, for tracts sold, \$548 58. The expenditure, on the other hand, has been 1352 dollars: leaving a balance in the treasury of \$70 18 cents; against which there is a debt due for printing and paper, of about \$1360.

“It is obvious that some effort is necessary to place the means of the institution upon a more respectable footing. There is no city in the union so favourably situated as our own, for the purpose of affording a depot of religious tracts. If the New-York Religious Tract Society possessed the ability to publish an assortment sufficiently extensive, its tracts would be called for from almost every portion of the United States; but, in its present embarrassed state, the double disadvantage is suffered, of delay in issuing from the press, and of inability in supplying the variety frequently required.

“The New-England Tract Society recently experienced a similar embarrassment. An appeal was made to the public; and, in the course of one winter, the society was enabled to raise above \$2000, from the liberality of persons in Boston and its immediate vicinity; besides a loan of \$1000 for 12 months, without interest, from one individual, and two loans of \$500 each, on the same terms, from two other persons. Several sums were transmitted for the purpose of printing particular tracts, designated by the donors; and 64 ministers of the gospel were made members for life, by the donation of \$20, from females and young persons of their respective parishes.

“Under like circumstances, the London Religious Tract Society obtained last year a loan of £300 sterling, for 12 months, without interest, from a generous friend of the cause, who freely proffered the assistance.

“With these instances of liberality in view, can it be, that a religious tract society, located in one of the most populous and most flourishing Protestant cities of the New World, should languish, from the inattention or lukewarmness of those amongst whom it is placed?

“In the last annual report it was stated, that a donation of 1000 French tracts, accompanied with a suitable letter from the Corresponding Secretary, had been transmitted to his excellency the President of Hayti. Your Board have now the pleasure to state, that early in the spring, a reply to this communication was received by Mr. Lewis, from the secretary general of his excellency, in which that officer, after acknowledging, in behalf of his sovereign, the receipt of the tracts, adds—‘his excellency has been gratified with this mark of confidence on the part of the

honourable society of which you are a member, and has accepted, with pleasure, the religious tracts with which it has favoured him. He has not failed to make a useful distribution of them, and will spare no pains to encourage the formation, in this city, of a society for the purchase of tracts, which will be charged with their circulation, for the purpose of propagating, by their means, sound morality.'

"While the spirit manifested in this reply, does honour to the character of the distinguished chief by whom it was dictated, there are few circumstances so well calculated to stimulate our exertions, as the facts presented in this letter. We are assured of a disposition, on the part of the government of Hayti, to favour the dissemination of religious truth, through the medium of our publications: and we have also the gratifying prospect, that ere long, prompted, perhaps, by our example, a religious tract society will be established in the island of St. Domingo."

The Report next presents a view of the society's correspondence, and the operations of similar institutions in the United States, in England, and in the other parts of the world. These societies being noticed in other parts of our work, we shall omit them here.

"Religious tract societies have been formed in the British possessions of North America, and their publications, together with those of the London society, have found their way to many of the settlements in the West Indies. The efforts of the New-England Religious Tract Society and its auxiliaries, have gone far towards supplying the northern section of the union; and the Baltimore and Philadelphia societies have sent forth their streams with those of this institution, to irrigate the southern, western, and middle states. Religious tract societies have been sometime in operation at Augusta and Savannah, in Georgia; at Charleston, South Carolina; and in several others of our principal cities and towns. Amongst the donations granted the last year, it will be seen that several parcels of this society's publications were sent into Missouri and Louisiana, where they were thankfully received. St. Louis, and New-Orleans, we may hope, will not be long without a religious tract society; and the time may not be very far distant, when our messengers of salvation shall be wafted on the waters of the Columbia river to the shores of the Pacific. Still, if every portion of our country were abundantly supplied, which is far from being the case, there would yet remain, as regards our duty, a world unconquered.

"Throughout the vast regions of the Spanish and Portuguese possessions of South America, countries nominally Christian, the banner of a religious tract society has not been erected. Upon us may be said to devolve, in some degree, the charge of enlightening the minds of a people already distracted by commotions, which have arisen, probably, in a great measure, from ignorance

and irreligion. The opportunity for performing this duty, we may believe, is at hand, and we should be prepared to improve it. The cession of the Floridas must soon open a way for the diffusion of religious tracts in that territory; and the intercourse naturally kept up between the inhabitants of these provinces and those of the neighbouring islands, and of the southern shores of the Gulf of Mexico, will open for us an access to the minds, and peradventure to the hearts, of the citizens of New Spain.

“The circulation of religious tracts forms an almost indispensable link in that chain of Christian instruction, so happily introduced by our Sunday schools, our Bible societies, and our institutions for the preaching of the gospel. Sunday schools afford to the ignorant poor the ability to read the Scriptures, and Bible societies furnish them with the sacred writings. It is the part of religious tract societies to prompt them to the improvement of these advantages. Some tracts may be designed only to persuade to the performance of certain moral duties; others are intended to assist the understanding of particular doctrines: but the peculiar office of a religious tract is, to rouse the attention of the reader to a proper consideration of his eternal interests. As an instrument of the Holy Spirit, it is intended to convince of sin, of righteousness and of judgment;—to make the impenitent sensible of his guilt, that he may be led, with the contrite publican, to exclaim, “God be merciful to me a sinner;”—to prove to the careless, and to those who are trusting in a vain security, how much they are deficient in that righteousness, which a Being of infinite holiness requires;—and to impress upon the minds of all, the reality of that awful moment, when they must appear in judgment before the living God, that they may be led to the great inquiry, What shall I do to be saved? Here the religious tract replies, Your Bible will answer the question—**READ, BELIEVE, AND LIVE.**”

“If you are a patron of Sunday schools, you will lend your aid in the diffusion of religious tracts; for, by these, your pupils are brought to a just improvement of the privileges you have procured them. If you are friendly to the circulation of the Bible, you will advocate the cause of religious tract societies; for, by their instrumentality, thousands are brought to receive, and to read the Bible. If you are desirous to promote the public worship of your God and Saviour—if you are the friend of Missions—if you wish that all should hear the glad tidings of that redemption in which you yourselves rejoice, you will not decline assisting in the dissemination of religious tracts, for these are amongst the most distinguished means of attaining the important objects which you have so much at heart.

“In closing their Report, the Managers cannot pass over in silence the loss which their Board has sustained the past year, in the death of two of its members, JOHN P. MUMFORD, Esq. second Vice-President, and Mr. CHARLES RICHARDS, a Manager.

The characters of these excellent men need no eulogium from this Board; but the dispensation which has deprived us of their services, carries with it a solemn admonition that we are bound to improve.

“The last annual Report contained a similar record of public and of private loss, in the death of Mr. CALDWELL. How can we forbear the inquiry, Who of this small number is to be called to render his account ere another year be closed? Surely it becomes us to work while it is day; and your Managers may be permitted, amidst these repeated warnings, to urge you to lend that aid to the operations of the society, which you have it *now* in your power to grant. Another year, and, perhaps with some of you, the opportunity may be no longer yours!”

REVIVALS OF RELIGION.

The following summary account of revivals in various places, was read at the last United General Prayer Meeting held in the Mariners' Church, for which we had not room in our last number.

In Jones' County, Georgia, the work of the Lord, that commenced in the Baptist Churches in 1819, continues to prosper. A letter from that quarter says, “Many were cut to the heart, and were groaning under the weight of sin, and crying in the extreme anguish of soul, ‘what shall we do to be saved?’ whilst others were singing hosannas to the Son of David.” 102 had been baptized. Of the persons received into the church, one, a *black man*, gave the following relation:—“One day hearing my young master talking about Noah's flood, and after making several remarks with respect to it, he observed that the world would be destroyed next time by fire. This was the first time that ever I had thought on my latter end, which brought me into such distress as I had never before experienced, and from which I could get no respite. I thought if I could read the Scriptures that would relieve me. I then proceeded to try, and succeeded in learning to read a little; but that made me no better. I often tried to pray, but seemed to grow worse. I thought if I had a fellow Christian to pray for me, that would relieve me; but I had none to apply to. At length, in the most extreme distress, the words of the Lord Jesus, ‘Believe in *me* and you shall be saved,’ relieved me.”

Extract of a letter from Forestburgh, Pa. dated Feb. 22, 1821.

Some circumstances have occurred since my last which have, and will, prevent my intended journey to New-York and Philadelphia. The principal cause is a most glorious one—no less than a revival of religion among us. I can evidently perceive the good providence of God in my removal to Philadelphia, into a congregation where a revival of religion soon after commenced,

and where I became an elder in the church, and had an opportunity to learn much of the dealings of God with his children, while calling them out of darkness into his marvellous light in a time of revival, and as I trust qualifying me for usefulness in this revival in the wilderness. Previous to my arrival here there were but two male and two female professors of religion, and only one that took a public part in worship. Most of the inhabitants were careless, and many of them profligate. About six weeks since Mr. S. (who occasionally preaches here,) and a gentleman who came here on a visit, agreed to call on every family in this neighbourhood, converse with each individual on the concerns of their soul, and pray with them. They were generally well received, and surprised to find many talk freely, to manifest a desire to forsake their sins, and seek an interest in Christ. From this time our place of meeting became crowded, although a very busy season, and many were deeply exercised, their minds solemn, and some in great distress, so as to be unable to attend their ordinary business. We found it necessary to hold meetings every evening, which we have continued, with one or two exceptions, ever since. There is scarcely a family in this settlement but have been subjects of this revival; and in some, every individual. I am happy to say this is the case with my family; every individual of it have comfortable hopes of their acceptance with God through Christ; are rejoicing in Divine mercy, and are actively engaged in recommending to all around them to persevere in seeking the same blessing.

Last sabbath we shall not cease to remember—it was the happiest day of my life. In my house we sat down to the table of the Lord, having been previously formed into a church. We had two ministers present. Eighteen persons were admitted into the church, as the first fruits of this revival, and many more, I have great reason to hope, will shortly follow. Your friend Mr. D. is seriously impressed, and has commenced the worship of God in his family, making the eighth family that has recently set up the worship of God. Our young people have commenced a prayer meeting, and wherever we meet with two or three of them, we hear them either singing hymns or conversing on the subject of religion; and when we meet for worship, the love that seems to pervade every heart is truly animating; it may be said of them, as of the disciples of old, “see how these Christians love one another.” The work is still progressing, and we continue to hold meetings every evening, either for prayer, preaching, or to converse with those under exercise of mind. The Rev. Mr. Grier, who organized our church, resides at Westown; there is a revival in his congregation: he admitted 100 persons in one day, a short time since, and altogether, since November, about 200. The Lord is doing great things for this region.

There has prevailed for some time past a powerful revival in Cherry Valley, N. Y. Between 100 and 200 have hopefully been converted to God: it has spread into Plainfield, Middlefield, and Springfield. It is said that two of the most influential men in Otsego County have been brought into the church of Christ, and have openly appeared on the Lord's side. The work still continues powerfully in Kinderhook, Coxsackie, and Catskill, and is extending. There are several other places in that region where there are hopeful appearances.

A letter from a correspondent in Auburn, in this state, relates, that in a village not far from that place, the people assembled to dismiss their minister; but that at the meeting many of them were so deeply impressed with a sense of their sins, they were obliged to separate without accomplishing their business—a general awakening took place, and they have cheerfully supported him since.

It were well if every people who wish to be released from supporting the gospel, were made sensible of their criminality in desiring to rob their children of a spiritual instructor.

In many places we are constantly hearing, that people, through self-will and avarice, are selling the privileges of the gospel for a paltry sum.

In the town of Minesink, more than 200 have been subjects of the work in the Presbyterian church and congregation, and the work is still progressing. In Ridgeway, also, a great work is going on. There is a most wonderful outpouring of the Holy Spirit in Brutus, in Hudson, and Kinderhook Landing: a work of grace is going on.

To these towns we may add Marcellus, Genoa, Scipio, Caroline, Peru, and East Groton. The church in Berkshire is nearly doubled in number. The sacred flame has extended to Skeneatles, and Eldridge, and Candor.

REV. W. WARD.—SERAMPORE COLLEGE.

The religious exercises which took place on the departure of Mr. Ward from the United States, were attended by a large number of persons in the Baptist Meeting-house in Fayette-street. On this occasion he plead for the cause of the mission to the Burman Empire, from Eph. ii. 12, "without God in the world." After an able and ingenious exposition of the text, he made a powerful appeal to the minds and consciences of his attentive audience, in behalf of forty millions of professed atheists, which Burmah is estimated to contain. After the sermon a collection was taken up for the Foreign and Domestic Baptist Missionary Society, whose labours are now directed to the propagation of the gospel in the Burman Empire.

After the collection, Mr. Ward made a short, affecting farewell address to the audience, as representing the whole body of his Christian friends in the U. States, for whose kind attentions he expressed the liveliest gratitude, as well as for the liberal contributions they had made to the object of his mission. The audience were deeply affected, and the silent tear stood in almost every eye. Mr. Ward, accompanied by a number of his friends, proceeded to the boat, and took his departure from America.

After he had retired, the following parting hymn, prepared for the occasion, was sung by the choir.

Farewell to Mr. Ward, the Missionary from Serampore, from his Christian brethren in America.

The time approaches, when the Hindoo's friend
To England's shore his course again must bend ;
From thence he goes "to lands more eastern still,"
His Saviour's last injunction to fulfil.

We hail the Grace that fired thy heart with love,
And to the heathen made thy pity move :
May *India's millions* to thy prayers be given,
And *living jewels* gem thy crown in heaven.

And while o'er scorching deserts thou shalt roam,
Yet journeying onwards to thy Father's home,
May His blest word, which thou shalt spread abroad,
Lead *future Bramhins* to thy Saviour God.

Thy face, beloved brother, we no more
Shall see, till gather'd on the heavenly shore
From earth's extremities, we meet again,
To join our *elder brother's* glorious train.

Thy western brethren bear thee on their heart,
In all their prayers thou still shalt have thy part ;
And while affection makes each bosom swell,
We bid our BROTHER, DEARLY LOVED, FAREWELL !

ANNIVERSARY OF THE NEW-YORK MARINE BIBLE SOCIETY.

The fifth anniversary meeting of this society was celebrated on Wednesday evening, the 11th inst. in the Mariners' Church. At half past 7 o'clock, JONATHAN LITTLE, Esq. President of the society, took the chair, and the meeting was opened by the Rev. Mr. Chace. The annual report was then read by the Rev. Mr. Nott, and, on motion of the Rev. Mr. Mathews, seconded by the Rev. Mr. Stafford, the report was accepted and ordered to be printed. On motion of Mr. Wilson, seconded by the Rev. Dr. Spring, the thanks of the society were voted to the shipmasters and seamen who have given their aid to the institution. A like vote of thanks to the American Bible Society, for the liberal do-

nation of Bibles they have made to this society during the past year, was moved by Capt. Thomas Carpenter, and seconded by Capt. Isaac Waite. The Treasurer's report was read by Daniel Lord, jun. Esq. and the meeting closed with prayer by the Rev. Mr. Ballantine.

The Rev. Messrs. Mathews and Stafford, Mr. Wilson, and Capt. Carpenter, addressed the meeting, and brought before the society many interesting facts, and cogent arguments, to encourage renewed exertion in the same great, good, and important work, but we have not room to notice them further.

Notwithstanding the evening was very unpleasant, there was a respectable and considerably numerous audience.

ORDINATION.

New-Brunswick, N. J.—On Tuesday, the 17th inst. Mr. *Isaac Ferris*, of New-York, was ordained to the ministry of the gospel, by the Rev. Classis, of New-Brunswick, and installed as pastor of the Reformed Dutch congregation in this city. The ordination sermon was preached by the Rev. Mr. Schultz of Lebanon, N. J. from 1 Pet. v. 2, 3, 4. The other parts of the service were conducted by the Rev. Sam. A. Vranken, of Monmouth, N. J. and the venerable Dr. John H. Livingston, Principal of, and Professor in, the Theological Seminary at New-Brunswick.

UNITED GENERAL PRAYER MEETING.

The next general prayer meeting will be held in the *Mariners' Church*, in Roosevelt, near Cherry-street, on the first Monday (the 7th) in May, at half past 3 o'clock in the afternoon.

MISSIONS OF THE UNITED BRETHREN, (Commonly called Moravians.)

The following contributions are acknowledged, with much gratitude, by the agent of the department of the general missions' concerns of the United Brethren, as having been received from 1st Jan. to 31st December, 1820, in aid of said missions.

A Friend to Missions, \$10. Three children; to meliorate the sufferings of widows and orphans in Greenland; procured by them principally by abstaining from the use of sugar—by W. R. of Taunton, \$5. A Lady, by the hand of her son, \$40. The Hindoo Mite Society, established in Sunday School No. 2, of the Female Union Society, New-York; for the North American Indian Mission of the United Brethren—by Miss Mary Ludlow, \$10. A widow's mite; for the Hottentot mission on the Witte Revier, \$2. Francisca Stevenson, of Cambridge, N. Y.—by the Rev. William H. Van Vleck, \$5. For the support of the mission of the United Brethren among the Hottentots, \$5. Mr. Joseph Burke, Easton, Penn. \$3. A Little Girl; for the mission in Greenland, \$3. The Female Auxiliary Missionary Society, of Bethlehem, Penn. \$200. B. A.; for the mission in Greenland, \$3. Collection after a sermon in Trinity Church, Newport, \$22 62 1-2. Rev. Jedediah Morse, D. D.; by the sale of sundry copies of the Christian Orator, \$12 94. The wife of a clergyman on the eastern shore of Maryland—by the Editor of the Christian Herald, \$2. A Lady—by Mr. Elihu White, \$20. A number of females, of Middlebury, Ver.—by Mrs. Tracey, \$5 50.

Subscriptions, donations, and bequests, for the support of the missions of the United Brethren, will be thankfully received by the Right Rev. Christian Häffel, Bethlehem, Penn.; the Right Rev. Jacob Van Vleck, Salem, Stokes County, N. C.; the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia; and the Rev. Benjamin Mortimer, No. 104 Fulton-street, New-York.

CONCLUSION.

We here close the *Seventh Volume* of the CHRISTIAN HERALD. Whatever may have been its defects, we are sure that no former volume of the work has been the Herald of more joyful tidings. In the progress of those events which are rapidly advancing the kingdom of our Lord, there is something which so surpasses all former experience, that we seem like those that dream; while so sure are we of the reality of divine favour, that our mouth is filled with laughter, and our tongue with singing. The Lord has done, and is doing, great things, whereof we are glad. They that have sown in tears now reap in joy; and he that went forth weeping, bearing precious seed, is doubtless coming again rejoicing, bringing his sheaves with him.

At home, revivals of religion are more numerous and powerful than ever, probably, before; and even in our own city, the increased prayers and exertions of Christians and ministers, encourage the hope, that the Spirit of God will be soon shed down abundantly upon us.

Abroad, new stations are multiplied; old ones are strengthened—even Burmah, though rejecting the offered gospel,* embosoms a church of Christ, whose members burn with love. India has an increasing number of converts, and two well endowed seminaries are beginning to educate converted idolaters for ministers of Jesus. And what to us is peculiarly interesting, and amongst the most remarkable of the signs of the times, we have heard the heathen *themselves* asking for the gospel, and have seen their own hands at work, preparing, in the desert, a highway for our God. Hath such a thing been known, that one idolatrous nation should ask for the ministers of Jesus,† and that another should, in all their towns and villages, publicly renounce idolatry, and destroy their idols?‡ Hath such a thing been heard, except in the language of prophecy; now made intelligible by the events of Providence? Such is the declaration of prophecy, impressed as a motto for the present volume—

“My righteousness is near, my salvation is gone forth, and mine arm shall judge the people; *the isles shall wait upon me, and on mine arm shall they trust.*”

Encouraged by the fulfilment of this prophecy, and others of similar import, some of which were mentioned on a former occasion,§ can the mind fail to rest with delight and confidence upon the other part of the inscription,—“All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the world shall worship before thee.”

Indeed, we are more than ever encouraged to hope great

* See p. 500 of this volume.

† The Great Osages.

‡ The Sandwich Islands.

§ See page 224 of this volume.

things, and to believe, that if Christians will pray and labour, that they will find God ready to bless them, and the Heathen, even turning before hand, to come unto the Lord.

"Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come to thee from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee."—Isa. lx. 4, 5.

The EDITOR cannot suppress the public expression of his gratitude to God, for enabling him to bring to a close the *second year* of his labours, under a deep sense of his own unworthiness, and of the mercy, grace, and glory, of the adorable JEHOVAH!

It is true, his exertions to conduct the CHRISTIAN HERALD, during the two years past, have brought him no pecuniary aid, but may he not humbly hope, that his labours have not been altogether in vain? May he not hope that some have been awakened, encouraged or instructed, edified or consoled?

To those who have enriched his pages with their communications, or in any way aided his efforts, the Editor would tender his most grateful acknowledgments; and, in announcing the commencement of another volume, under more favourable auspices, would invite a continuance of their favours; and pledge his best exertions to increase the value of the work.

The Eighth volume of the Christian Herald will be published at the Office of BLACKWOOD'S MAGAZINE, No. 279 Broadway, nearly opposite Washington Hall. The first number will be issued on the second (instead of the first) Saturday in May, for the purpose of giving an account of the anniversaries of the season.

It will be printed on fine paper, and a new type, and executed in a manner not inferior to the best London periodical publications. A smaller type will be used, and each number of the work, particularly under the head of "Intelligence," will contain a much larger quantity of matter than heretofore, but no addition will be made to the price. The work will be issued *punctually* on the days specified in the terms.* A few pages of each number will be devoted to the spiritual interests of seamen, but the amount of other matter will not be thereby reduced. It will be PUBLISHED UNDER THE PATRONAGE OF THE "PORT OF NEW-YORK SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN," and be entitled, "THE CHRISTIAN HERALD AND SEAMAN'S MAGAZINE."

Among the wonderful events which the present day unfolds, we know of none more truly astonishing, than those which the Lord is working in behalf of *seamen*. The intelligence we shall be able to lay before our readers, under this head, is calculated to melt the stoutest heart, and animate the most lively Christian. The questions, "Who ever heard a sailor pray?" "What does it mean, that the BETHEL FLAG has been unfurled in the ports of England, Scotland, Ireland, Hamburgh, St. Petersburg, Madeira, and the Bay of Honduras?" "For what purpose are FLOATING CHAPELS moored in harbours, and a MARINERS' CHURCH built on shore?" "Why are MARINE BIBLE SOCIETIES, like *beacons* erected along our coast?" "When the shipwrecked sailors forsake their treacherous bark, and ply the still more treacherous planks and spars to gain the shore, "Why do we see *one* quit all other hopes, and grasp his floating BIBLE in his arms, as the only *buoy* that rides out every storm?" To these, and many like questions, it shall be our business and pleasure to answer. And are there not some who have *shut their ears* to the voice of the *Christian Herald*, that will listen to the cry of the sinking mariner, "Lord save us, or we perish?"

All communications relating to the work, must be addressed to "The Editor of the Christian Herald, No. 279 Broadway, New-York."

TO READERS AND CORRESPONDENTS.

"Family Morals," No. 1, and several other communications, have been received. Several articles of intelligence, prepared for this number, are unavoidably deferred. The "Index" to this volume will be delivered with the first number of the next.

* See terms on the cover.

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